



"BEHOLD I BRING YOU GLAD TIDINGS OF GREAT JOY."

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### RELIGIOUS INTELLIGENCER.

**TERMS.**—The Work is issued every Saturday in both the pamphlet and news-paper forms. The pamphlet form is paged and folded for binding; making sixteen large octavo pages, or 832 pages in a year, with an index at the close: and as hitherto, it is exclusively religious. It is suited to the wishes of those who have the past volumes, and who may wish to preserve a uniform series of the work; and also of those who, while they have other papers of secular intelligence, wish for one exclusively religious for sabbath reading. The news-paper form contains one page of additional space which will be filled with a condensed summary of all the political and secular intelligence worth recording. It is designed especially to accommodate such families as find it inconvenient to take more than one Paper; and yet who feel an interest, as they should, in whatever concerns the Christian and Patriot. Subscribers have the privilege of taking which form they please.

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### RELIGIOUS INTELLIGENCER.

NEW-HAVEN, JULY 9, 1836.

*For the Religious Intelligencer.*

#### TOUR IN SWITZERLAND.

##### LETTER IX.

*Geneva;—Voltaire;—Lausanne;—Evangelical Society of the Canton Vaud;—cause of missions;—Tract efforts;—town of Lausanne;—Pays de Vaud; modern reformation.*

The few days of my sojourn at Geneva were days of deep interest, and will not soon be forgotten. Its enchanting scenery, refined Christian society, its rich historic associations, together threw their cords of attachment around me, and it was with no small degree of reluctance that I accepted an invitation to accompany some friends to the anniversaries at Lausanne. I had wandered over, physically speaking, some of the most attractive countries of Europe, the verdant hills of Spain, the orange groves of Sicily, and the sunny coasts of Italy, from the lovely

Neapolitan shores to the luxuriant plains of Lombardy, but no where before had a momentary wish passed my mind to exchange for them the bleak hills of New England. But his sensibilities must indeed be dull, his taste peculiar or his love for home burn with peculiar intensity and constancy who would not heave a deep sigh of regret at leaving the quiet shores of Geneva. Occupied with other more interesting matters, I omitted visiting some of the objects of curiosity in and about Geneva which generally engage the attention of the traveler. Its museum, observatory, academy of design, and private collections of the fine arts possessed at that time for me but comparatively few attractions, and I felt no disposition whatever to perform a pilgrimage to the residence of Voltaire at *Fernex*, a village some five or six miles from Geneva. I saw the mouldering tomb of the hypocritical infidel,—I say *hypocritical* infidel, for it is a matter of authentic history that during all his malignant endeavors to "crush the wretch," as he most blasphemously termed the divine founder of our blessed religion, he kept up a constant intercourse with Christian priests, recognizing their office and the reality of their religion;—I saw his mouldering remains in the Temple of the Pantheon at Paris and was satisfied. Far more instructive was his death than all the productions of his genius while in the vigor of life. His dying testimony to the truths of the Christian religion, far outweighed all the insincere and uncandid declarations and the sophistical reasonings of the days of his strength and health. And yet how many thousands visit the scene of his fiendish assaults on Christianity and think with pride and envy and reverence of the power of his genius and the triumphs of his pen, w'nd, at his crumbling sarcophagus in the Pantheon, recall not the attestations of his awakened conscience and disenthralled reason in his dying hour; who suffer prejudices against the Christian faith to strengthen at the one place, while they shut out from themselves the light which would shake those prejudices to their foundation at the other.

Geneva drank deep of the corruption which flowed from his pen. To this day she feels the poison in her inmost veins. But a recovering influence is at work, and we trust, the day is not far distant when his skepticism shall cease to work death and destruction among her children. The whole *Pays de Vaud*, also, suffered, although not so deeply as Geneva, from the effects of his writings, conjoined with those of his fellow atheist and destroyer of good, J. J. Rousseau. But in this beautiful country also a redeeming power is at work; has indeed almost accomplished its work of recovery. Some interesting proofs of this, now attracted me to Lausanne.

I left Geneva on the morning of the 11th of June. It was a beautifully clear and tranquil day; not—oppressively hot in the sun, but cool and pleasant on the lake under the shelter of an awning. The steamboat moved very slowly over the calm surface of the lake, enabling us to enjoy to the full, the rich picture spread out around us. The *cotes* of the lake, close upon its margin, were skirt-



ed with villas planted among forest trees and dense shrubbery now in their deepest verdure. Farther back lay the vineyards and the fields of grain in the richest green, dotted here and there with spots of white from scattered farm houses and cottages. Still farther back rose the high mountainous ranges—the Jura chain, to the north and west; the Savoyard Alps rising in broken outlines on the South, above all which, quite in the distance stood forth the broad shoulders of the proud king of European mountains—his head concealed behind piles of dense white cloud; and on the east, spurs of the same great Alpine chain extended themselves, completing the magnificent frame of this most lovely picture. As we approached Lausanne, the southern side of the lake rose into broken ranges of hills with deep indentations and lofty summits; at the foot of which, hanging over the lake, were seen a number of most romantically situated villages. Just beyond were the tall pyramids of the *Dents d'Oche*.

We left the steamboat at Ouchy; a small village serving as a kind of port to Lausanne which is about a mile distant. This town is situated at an elevation of nearly 500 feet above the lake of Geneva. The ascent from the lake is gentle at first, but becomes quite steep as you enter the town.

It being now 3 o'clock, the hour of the afternoon meeting of the Evangelical Society of the Canton Vaud, we proceeded immediately to the church. This afternoon they met as a Missionary Society; in the forenoon, they had met as a Bible Society. The organization, it will be perceived at once, resembles that of the Evangelical Society of Geneva; all the departments of benevolent enterprise, which, in our country, have distinct associations formed for their support, being here connected under one general system of effort. Each several department, here, however, as in Geneva, has its distinct Committee, who regulate its affairs; and thus all perplexity and confusion are avoided. Undoubtedly such an arrangement has its advantages; and, perhaps, in countries as limited in extent as are the Cantons of Switzerland taken separately, and where too the church is protected and supported directly by the government, it is the best that could be devised. It contemplates a state of things, however, which will, it is to be feared, never exist, till all blindness be taken away from the understanding, and all bias, from the heart of man; a universal concord of opinion as to the reality of the wants of every individual department of benevolence. Where there is not this concord of opinion, there must be some, who, feeling doubt as to one department, cannot consistently interest themselves in any. As, for instance, an individual who had, or fancied he had, conscientious scruples against all temperance measures, could not conscientiously give his support and influence to a Society which professes, and endeavors to establish, the principles of temperance; and of course, must be excluded from all participation in its missionary operations in which he might feel a cordial interest. To say the least, such an organization furnishes a specious excuse for declining all benevolent effort, and may serve to blind the mind and pacify the conscience when neglecting it.

The church, which was the largest in the town excepting the Cathedral, was crowded to overflowing; indeed it was found necessary to hold a separate meeting, at the same time, in another church, to accommodate all who came up to testify their interest in the cause of missions. It was, most truly, a scene of most touching interest. I felt that the spirit of Christianity was—must be divine. For no accidental impulse of human or natural origin, could thus move widely separated nations, of different habits, customs and governments; of different feelings, interests and views, to unite so cordially in a cause that gratified no base passion, and promised no personal aggrandisement or reward. And the Bible must be of divine origin, to breathe such a feeling of unity, to prompt, every

where, the same identical desires, and lead, every where, to the same identical efforts. And the agency of God is in the work of missions. For every where he is stirring up his children to engage in it cordially and earnestly. I felt that there was a cord which could bind together the hearts of different people; a power which could break down all the barriers of national pride and jealousy, of prejudice and ignorance and interest; a spirit, which could melt into one the spirits of all of the family of man, and cause them to move and act and feel by a common impulse. That cord was the love of Christ; that power was the power of His gospel; that spirit was the spirit of His work—the work of missions.

The exercises of the meeting were extremely interesting. The report, which was long, read by M. Thomas, Principal of the Institute of Missions, was listened to with the closest attention. It appeared from this report that the particular schemes and plans of operation of the missionary committee had failed. The missionaries they had sent out had died, or been unable, from one cause or another, to establish a mission, or had abandoned the special object of their mission for some other more promising field of labor. The Institute of Missions, designed to educate and prepare men for the missionary work, had not prospered; and was, at the time, entirely destitute of pupils. And the missionaries, whom they had, the last year, sent out to some Indian tribes in Canada, had found themselves so loudly called upon to labor at Montreal, among the Catholics there, for which work they were well qualified from their speaking the same language, that they felt constrained, by the prospects of superior usefulness, to abandon the original object of their mission and remain in that city. Considering these repeated disappointments as providential dispensations designed to express the divine disapprobation of their undertaking, the committee proposed to abandon this particular sphere of the Society's labors and direct their efforts to other departments of Christian enterprise. But the cause of Missions had taken too strong a hold upon the affections of the Vaudois Christians. Unanimous expressions of regret and sorrow at this proposition burst from the assembly; and the tears that I saw rolling down the cheeks of the peasants, told the degree of interest which the work of missions possessed in their hearts. The proposition of the committee was rejected, and they were directed to report anew. A number of informal addresses succeeded the reading of the report, which enchained the attention of the assembly until the close of the meeting. An apparently liberal contribution was taken up, and the meeting was concluded by singing and prayer.

The evening I spent at the house of Mr. R.—Prefect of the Department of Lausanne; at a social meeting of pastors and others. The greater part of the evening was devoted to free, informal conversation. The latter part was spent in religious exercises, and in hearing communications from different persons present, interesting to the cause of Christ. A similar meeting the following evening demonstrated, as did this, the existence of a warm attachment in the pastors and Christians of the Pays de Vaud, to the cause of Christ, and a most cordial interest in each other. Indeed, I could not but consider the scenes of these two evenings as strikingly exemplifying the spirit of brotherhood—of hearty fellowship, which the gospel enjoins and inculcates; and my esteem and regard for the Vaudois pastors, for their sincerity and devotedness, was much increased on witnessing the strong brotherly affection which they here manifested.

The next morning at 10, I attended another meeting of the Evangelical Society, to day meeting as a Tract Society. The assembly was not as large as yesterday; but the exercises were deeply interesting. The Society have published about 70 different Tracts; most of them translations of the publications of the English and American Tract Societies. The exercises consisted as yesterday, of reports and addresses, with religious services. The



meeting was sustained with interest till half-past one. A liberal contribution was also taken up to-day.

The leisure time of the afternoon I spent in walking about the town. Lausanne, from its elevated position, presents in many places beautiful views of the Alps, the Jura Mountains, and the Lake of Geneva with its richly cultivated borders. Perhaps it is this circumstance, its enchanting prospects, which attracts so many English residents here; so many more even, than to Geneva. The expenses of living are also much less here than at Geneva. Strange, as it may seem, that there should be any sensible diversity in prices of commodities in places so near, and between which there is such constant communication, it is in fact very great. It is owing in part, probably, to the imposition of duties at Geneva on all or most articles that pass through its gates. Lausanne is built on very uneven ground. The City and Bourg are separated by a deep valley, at the bottom of which runs a small stream called the Flon. From the bridge you pass into the *cite-dessus*, as it is called, the city above, by a long flight of steps; I should think not less than 60 or 70. Of course the passage of horses and other beasts of burden from one part to the other is entirely impracticable. This unevenness of situation gives the town a very singular appearance. Its streets are necessarily irregular; and are but indifferently paved, although otherwise neat. The architecture is rather rude and heavy. The churches are very plain, with the exception of the cathedral. This is a magnificent gothic edifice—one of the finest specimens of the stately gothic I had seen, though inferior to some I afterwards saw in France and England. It is 316 feet long, and 120 feet wide in the choir. Its form is that of a Latin cross. It is surmounted by two large towers; one serving as a belfry; the other is a spire of 230 feet in height. It was founded about the year 1000 and consecrated in 1275 by Pope Gregory I. Lausanne is ornamented by several fine promenades. Its population is 8000; almost entirely Protestant.

The Canton of Vaud of which Lausanne is the capital, ranks third among the Swiss Cantons in point of population, and fourth with respect to extent. Its present number of inhabitants is about 178,000, all but 3,000 of whom profess the Calvinistic faith. The country in the vallies is extremely rich. Indeed few countries in the world stand higher in respect to fertility than parts of the Pays de Vaud. The vine is cultivated to a great extent on the shores of the Leman. The mountains are covered with pasturages. The Pays de Vaud was formerly subject to the Dukes of Savoy, and was conquered from them by the Canton of Berne, to which it remained subject till the time of the French invasion in 1798, when it was constituted a Department of France. In 1802 it was acknowledged a distinct Canton, and in 1814 it joined with the other 18 Cantons the new confederation. The government is vested in a legislative assembly of 180 members, 9 of whom constitute the executive department. Calvinism is the established religion of the state. But even the barriers of an establishment are insufficient to keep out error and corruption. With the general decline of religion throughout almost all Europe about the period of the French revolution, the Vaudois churches deeply sympathized. Calvinism still continued to be professed; but it was but little more than professed. Pastors and churches fell away into an almost perfect disregard of all practical religion; and the spirit of infidelity, and what is little better, of rationalism, pervaded nearly the whole body of nominal Christians. Error was not so openly avowed here as in the Canton of Geneva; but in other respects, religion was at as low an ebb here as there. The revival, however, which commenced in Geneva in 1810—15, extended to the Pays de Vaud. But here, also, the batteries of persecution were opened upon the reformers. M. Chavannes, for holding religious meetings on Sunday evenings, was silenced by the government. In 1823, he expressed his determination to the govern-

ment of withdrawing from the national church. In this separation, he was joined by eight other ministers. They professed to be still attached to the Helvetic confession of faith, the authorized creed of the Canton; and withdrew from the Cantonal church, only because it had declined from its profession. They solicited the same tolerance from government which was allowed to the English church, the Catholics and the Jews. To this the government responded only by prohibiting, on penalty of fine and imprisonment, all religious assemblies except those of the established church. In the same year, 1824, they went so far, as to prohibit, under like penalties, the reading of the scriptures in a family, in the presence of any others than its own members. And these oppressive laws, worthy of the dark ages, were put in force. Private dwellings, where the Bible was read in the presence of a neighbor, were rudely broken into by bodies of *gens d'armes*; even private apartments were not secure against this violent intrusion. A lady's bed-chamber, in one instance, was entered thus rudely by the soldiery, simply because she was there with a friend, and was hence suspected of violating the law. Another lady was imprisoned for a month under this enactment. Fines, imprisonment and banishment were frequently inflicted on clergymen and others. One clergyman, M. Juvet, died in consequence of the cruel treatment he received. Foreigners, even for venturing to talk on religious subjects, were ordered to leave the Canton. But as ever, the more cruel the persecution, the more rapid the progress of true religion. In the course of four or five years, about one half of the national clergy became imbued with the spirit of the reformers or mummeters as they were called, although they still continued attached to the establishment; and about twenty separate churches were formed. The law now became a dead letter, and was, for a time, suffered to remain so. But in 1832 it was again raked from its ashes, and the fires of persecution again began to rage. Popular clamor, however, soon constrained the government to modify their enactments; and in the latter part of 1833, the law of 1824 was repealed. Any attempt at proselytism was yet made punishable with fine or imprisonment; and dissenters are still subject to many hardships. Their pastors cannot solemnize marriages, nor can they receive any support from government; although their flocks are still compelled to contribute their portion towards the maintenance of the establishment and the support of its clergy. But more liberal views are gaining ground; and the true spirit of the gospel is spreading rapidly. And it is indeed matter of wonder and devout gratitude to the God of Zion, that so great a revolution has taken place in so short a time in the spiritual condition of these churches. Where a few years ago scarcely a voice could be heard proclaiming the pure truths of Christianity, and scarcely an individual manifested in his life any regard to its precepts and principles, now, more than a hundred faithful ministers are regularly preaching the uncorrupt doctrines of Christ, and enforcing them, by their lives and conversation. Perhaps a more convincing proof of their having experienced a wonderful transformation could not be stated, than is found in the fact, that when the church of Geneva invited the pastors and ministers of Vaud to unite with them in celebrating the anniversary of the Reformation, the last summer, they to a man declined; and that on the sole ground that the Geneva church had fallen away from the faith of the Reformers. The churches also have awaked from the dead. Their numbers and their graces have been increased. And now they are engaging actively and cordially and efficiently, in building up the cause of Christ among themselves and throughout the earth. Their Bible, Missionary, Tract, and Temperance Societies are active and prosperous. They have also a Society for the better observance of the Sabbath. The churches of Vaud, moreover, furnish most of the colporteurs, who labor in France, under the direction of the Vaud, Geneva and Paris Evangelical Societies.



*For the Intelligencer.*

### SPEAK EVIL OF NO MAN.

I have said in a former number that a common way of slander is by rehearsing stories, whether true or false, respecting other persons. But another way, and perhaps not less common, of committing the same fault, is by *listening* to such stories. This, perhaps, is not, at first view, so obvious a case of its violation of the precept, yet it is a violation of the spirit, and is really slander. It deserves no milder name. The *listening* to a slanderous report may be as effectual in perpetuating the evil as the *rehearsal*. The case deserves consideration; and let us not dismiss it without distinctly perceiving it. Your neighbor comes in, in her usual spirit of gossiping, to gratify you with the news, and to be gratified in turn. She tells you a story about some absent person, which somebody has told her; and which goes very much to disparage the character of the person to whom it relates. You know not whether it be true or false. Nor does she who is telling you. She has heard some one say so; who heard it from some one, who heard that some one else had so reported. Or if it is true to the letter, it may be truth which ought not to be made public;—some fault, or foible, or misfortune, the exposure of which will produce no good, but much evil. But you appear evidently pleased to hear it related; at least you express no disapprobation. It would seem impolite to question the truth of it, when your friend is so confident of its truth; or to show your unwillingness to hear, when she takes so much pleasure in relating it: and so you keep silence; and she runs on; and sets it off with some additional embellishments; and feels encouraged by your silence, and willing reception of it, to tell it to others; and thus you are the direct occasion of perpetuating the evil.

Nor should you, as I have intimated above, regard it as any apology for the course you have taken, that you suspect or are even certain that the story is true; unless some important good is to come from its being made known—unless it be something which ought not to be concealed, and which the public good requires to be exposed. If it be only some petty foible of another, or misfortune, which effects no one but himself, its being true is no sufficient reason for its being published; or for you to aid in giving it circulation. Unpleasant as the task may be, it is your duty in such a case, modestly but decidedly to discountenance such a spirit of tattling; and thus to do what you can to prevent the extension of the evil. Where there is no wood, the fire goeth out; so where there is no tale-bearer the strife ceaseth. And there would be no tale-bearers, if there were not ears ready to hear them.

There are many other methods of slander which will be readily suggested from their similarity to those already enumerated. He is guilty of slander who makes *slily insinuations* respecting another:—hinting that he knows some thing bad about him. If there is any thing bad about him, which the public are concerned to know, it is his duty to divulge it. If there is nothing bad about him, or nothing which ought to be exposed, he certainly is far from acting an honorable part, who is raising suspicions by his modest insinuations. Mark that man, and give him not your confidence. He will treat you in the same manner whenever he is prompted to do it by honor or self-interest.

He is guilty of slander who designedly perverts another's words from their true meaning, and thereby does him an injury. No honorable man will allow himself to do it.

He is guilty of the same fault who gives only a partial representation of what another has said,—leaving out of view some thing which is very essential to give a correct understanding of the affair. Any man must feel conscious of a want of integrity who will allow himself to do it.

He is guilty of slander who, by *any means*, wantonly,

or needlessly makes a representation of another to his disadvantage. It matters not how he accomplishes the object, whether by actions, or looks, or words, or silence. If by *any means*, he wantonly or needlessly makes a representation respecting another, which impairs his reputation, or injures his business, or diminishes his happiness, he is a slanderer, in the judgment of an intelligent and virtuous community; he is a slanderer in the judgment of God.

### RULES FOR USING THE TONGUE.

The tongue is called, in the Bible, an unruly member. Our own experience accords perfectly with the statement, and observations upon the tongues of others have satisfied us of the evil. We think the following rules, if carefully followed, will be found of great use in taming that which has not yet been perfectly tamed.

1. Never use your tongue in speaking any thing but truth. The God of truth, who made the tongue, did not intend it for any other use. It will not work well in falsehood: it will run into such inconsistencies as to detect itself. To use this organ for publishing falsehood, is as incongruous as the use of the eyes for hearing, or the ears for smelling.

2. Do not use your tongue too much, it is a kind of waste-gate to let off the thoughts as they collect and expand the mind; but if the waste-gate is always open, the water will soon run shallow. Many people use their tongues too much. Shut the gate, and let the streams of thought flow in till the mind is full, and then you may let off with some effect.

3. Never let the stream of passion move the tongue. Some people when they are about to put this member in motion hoist the wrong gate; they let out passion instead of reason. The tongue then makes a great deal of noise, disturbs the quietude of the neighbors, exhausts the person's strength, and does no good. The whirlwind has ceased, but where is the benefit?

4. Look into the pond, and see if there is water enough to move the wheel to any purpose, before you speak.

5. Never put the tongue in motion while your respondent has his in motion. The two streams will meet, and the re-action be so great, that you will both bespatter yourselves.

6. See that your tongue is hung true, before you use it. Some tongues are so hung, that they equivocate considerably. Let such turn the screw of conscience until the tongue moves true.

7. Expect that others will use their tongue for what you do yours. Some claim the privilege of reporting all the news, and charge others not to do so. Your neighbor will not allow you to monopolize this business. If you have any thing to be kept secret, keep it yourself.

*From the Knickerbocker.*

### MY GOD DIRECTS THE STORM.

The Spirit of the Tempest shook  
His wing of raven hue,  
Above the sea and hollow winds  
Howled o'er the waters blue.

Uprose the mountain billows high,  
And swept a stormy path;  
Darkness and Terror mingled there  
Their ministry of wrath.



A lonely bark, by bounding seas  
Tost wildly to and fro,  
Dashed o'er the billow's foaming brow,  
To fearful depths below.

Crash echoed crash!—the quivering spars  
Broke o'er the leaning side,  
And left the bark a shattered wreck,  
The stormy wave to ride.

The sturdy seamen struggled hard  
To hold the yielding helm,  
And keep the ship's prow to the surge,  
That threatened to o'erwhelm.

And when the plunging ruin spurned  
Their impotent control,  
They flew to drown their gloomy fears  
In the accursed bowl.

Upon the raging ocean then  
Helpless was left the bark,  
To the wild mercy of the waves,  
Amid the tempest dark.

Upon the deck, alone, there stood,  
A man of courage high;  
A hero, from whose bosom fear  
Had never drawn a sigh.

With folded arms, erect he stood,  
His countenance was mild,—  
And, calmly gazing on the scene,  
He bowed his head and smiled.

A wild shriek from the cabin rose,—  
Up rushed his beautiful bride;  
With locks dishevelled, and in tears,  
She trembled by his side.

'O why my love, upon thy lip'  
She cried, 'doth play that smile,  
When all is gloom and terror here,  
And I must weep the while?'

No word the warrior spoke,—but he  
Drew from beneath his vest  
A poniard bright, and placed its point  
Against her heaving breast.

She started not, nor shrieked in dread  
As she had shrieked before;  
But stood astonished, and surveyed  
His tranquil features o'er.

'Now why,' he asked, 'doest thou not start?  
May not thy blood be spilt?'  
With sweet composure she replied,  
'My husband holds the hilt!'

'Dost wonder, then, that I am calm,  
That fear shakes not my form?  
I ne'er can tremble while I know  
My God directs the storm!'

#### FAMILY DEVOTION.

Family prayer is a *privilege* as well as a *duty*. It has been truly remarked, that "the aged and the young, the parent and the child, the master and the servant, on their knees before the God of heaven, and in the presence of each other, forgetting, for awhile, the one his inferiority, the other his pre-eminence, and only remembering so much of their mutual relation to each other, as may unite them more closely in supplication to their common Father,—such a group, and such an occasion, must kindle zeal in the most languid bosom, and communicate warmth and spirits to the coldest heart." Like the chamber of the dying Christian, this scene is "privileged beyond the common walks of life." The Most High

will not disdain to visit such a habitation; "I will dwell in them and walk in them; and they shall be my people and I will be their God." "Them that honor me, I will honor." And surely the children of such a family will not lose their portion of the hereditary blessing; "Their sons shall grow up as the young plants, and their daughters be as the polished corners of the temple."

But the advantages of this venerable custom deserve to be more fully stated. Most of them may be comprised under religious instruction, domestic government, family union and public peace. That it is the duty of the Christian to convey religious instruction to the several members of his household, cannot admit of a doubt. And surely no general medium of communication for this purpose can be selected with a greater probability of success, than family worship. The perusal of the Scriptures should, of course, form a conspicuous part of this duty, and probably, as far as is practicable and expedient in a regular series and order. An opportunity is thus afforded for those of a family who have little leisure, and perhaps less ability or inclination to read for themselves, to acquire a familiarity with the general tenor of the word of God, parts (and but parts) of which they hear explained from the pulpit. There is something so gentle, so free from embarrassment; and yet so forcible in these daily lessons, when suitably conducted, that the dullest understanding, we might hope, would at length be penetrated, and the hardest heart softened.

A second advantage was the facility afforded by it in domestic government. It tends to impose a constant check on the bad passions which may be ready to arise in any individual of the household. The instruction thus daily afforded to the members of the family respecting their relative duties and responsibilities, will, under the blessing of God, closely connect itself with the suppression of sinful desires and vain purposes. It will tend to bridle frivolous conversation, to sober the excesses of intemperate mirth, to smooth down the roughness of temper, and to banish whatever is morose and gloomy from every brow. Such at least is its tendency, as far as its beneficial effects come into due operation. And with what ease may a parent or master govern where children and servants approved the command as reasonable, and have learned and loved to obey—not as unto man, but as unto God.

Another benefit resulting from this duty, was its tendency to unite the various members of a family, and to inspire mutual confidence and love. Religion, which is confessed the best bond of union in larger communities, is likewise so among the individuals of more confined circles. A degree of friendship is almost necessarily generated by this daily assembling of the members of a well-regulated household—brothers and sisters, the domestics and visitors—independently of those frequent allusions, which occur in reading the Scriptures and addressing our great common Parent, to the community of their wants and hopes and joys.

So forcibly do these considerations strike my mind, that I cannot but adopt the sentiment, and "if the existence of God and the immortality of man were equivocal, if death and judgment, heaven and hell, were as doubtful as they are sure,"—yet family wor-



ship would possess such recommendations as no prudent man would think it wise to oppose, and finding the order and integrity, the submission and the good will and the fidelity of servants, the love of children, and the union of all springing from this duty, we should still be gainers by assembling our families for the offices of prayer and praise, though it were even ascertained that prayer should be fruitless, and praise superfluous.

#### RIGHTLY NAMED.

The following authentic anecdote of Lorenzo Dow is recommended to the particular attention of agents of Temperance Societies and others who may be liable to have their meetings interrupted by drunkards and other dissolute persons.

Having applied for permission to hold a religious meeting in a certain school-house, he was told that it should be at his disposal; and the trustees of the property offered to afford him every facility towards collecting a meeting—informing him at the same time, that many unsuccessful efforts had been made, in years past, to hold meetings in the place. These had always been interrupted by disorderly persons either insulting the speakers or causing disturbances by riotous conduct. He told them that he was willing to run all risks on that score:—"Only collect the people," said he, "and I will keep them quiet."

The meeting convened, and the house was crowded to overflowing. Among the company was a considerable number of suitable materials for mobs, and advocates of Lynch Law. One drunkard, in particular had come prepared for a speech. Lorenzo arose very deliberately and stated that he had learned from experience and observation, that most communities might be divided into three classes of persons. He would give his hearers a description of them.

The first which he would name, might be called *Religious People*. These, from a sense of duty, always conduct with decorum and treat the preacher, the place, and the congregation with respect.

The second class are usually denominated *genteel people*, or *people of the world*. These from feelings of self-respect, or pride, if you please, will never behave rudely on these occasions. They know what is due to themselves, to the congregation, and to good manners; and hence, they always conduct in a manner becoming the occasion.

The third class I shall not name just yet, but will describe them, and point out a few sketches of character by which they may be known. When the speaker begins, you will observe their mischievous glances, as if they were plotting some diabolical plot; presently one of them goes out, and is soon followed by another. In a short time strange noises are heard; or, perhaps a stone is seen coming in through the window. At another time you will hear a *drunkard primed for the occasion*, addressing the meeting.—These, and various other plans have been pursued in assemblies which I have addressed. I call this class *Turkey Buzzards*.

The speaker paused, and looked around upon his audience with a most inquiring look: I perceive said he, *there are no Turkey Buzzards here.*

How can we expect to live with God in heaven, if we love not to live with him on earth?

*For the Intelligencer.*

#### MORAL SUASION.

Mr. Editor;—A pamphlet of 35 pages has recently been put into my hands, entitled "*MORAL SUASION*, or regeneration not a miracle," the object of which, the author tells us in his preface, is "to correct prevailing errors" regarding regeneration.

That he has done *nothing* toward the accomplishment of his object is probably not true; for he has said very many very good things; but that he has said things that are not "all *very good*," is in my opinion equally plain.

His reasonings on the main point are worthy of the consideration of those who believe in a regeneration wrought by the Holy Spirit *independently* of divine truth, or without means; as regeneration without previous and accompanying conviction for sin; regeneration in delirium, or in both moral and mental insensibility. Still he has been so loose and unguarded in his statements, (not to say incorrect,) that it is greatly to be feared his book will do very little toward "correcting the errors" even which it exposes. An example or two will illustrate this remark.

In defining his point of attack and what he supposes is the error of Rev. S. Smith, Dr. Griffin and the "*miraculists*," as he is pleased to call his opponents, he makes them "use the term regeneration for an *instantaneous* Divine agency, at that *precise point* where sin is decidedly renounced and holiness embraced." But do those writers or any of their class really believe and teach that regeneration is a "*Divine agency* instantaneous, or at all? The sermon of Mr. Smith I have not seen, and that of Dr. Griffin I read so long since, that I am not able to decide what it contains. I know not how loose the statements of these or of other writers may have been, touching this subject, but their belief is, I doubt not, that regeneration is not any such "agency," but rather, a *result* produced by "Divine agency at that precise point where sin is decidedly renounced and holiness embraced." And if this is what they believe, then their reviewer should have been careful correctly to represent their opinions. As it is, I must think the writer has been most unhappy in the phraseology which he has adopted to represent the views of "miraculists."

But the most important errors of this pamphlet are yet to be named. If the writer is pleased to understand by regeneration, "a gradual process, including conviction and the beginning of sanctification," perhaps he may have a right to do so, provided he will always accompany his statements with those explanations which will effectually prevent misunderstanding. Still, it is to be feared that, in spite of all his explanations and cautions, his hearers will understand the term as others have done and still do; and that under his ministrations his congregation will become Arminian. Be that as it may, it is certain that such a doctrine of regeneration is a novelty in the history of orthodoxy. According to this view of the subject, sinners may be almost regenerated and never quite;—as near as "157 degrees of heat and 158;" at a *wide* remove from stupid sin, toward heaven, and never see the kingdom of God!

Conviction does not necessarily suppose any yielding or softening of the heart at all, or any approximation to holiness. Judas was convinced so thoroughly of his sin, that existence was intolerable, and hence must have been but a step from sanctification; (for this theory of regeneration includes only "conviction and the beginning of sanctification.") And devils, having conviction more deep, may be not only well nigh regenerated, but a single exercise of affection "imperceptibly" differing from what they now feel, will finish the work, and they are sanctified.

If it be said that in the case of Judas, and of fallen spirits, there was no abandonment of sin, no weakening of its power, still this does not necessarily belong to or at-



tend conviction; and the "gradual progress" of regeneration, according to this author, includes only "conviction and the *beginning* of sanctification."

But the worst feature in this view is, that it represents the sinner before conversion as being about as good as afterwards. "The difference," we are told, "is as imperceptible as between the *adjacent* sides of the Equatorial line;" and this is certainly a very natural inference from the doctrine of a gradual regeneration. "Between North and South in the abstract," he says, "there is a wide difference;" yet "between the North and South sides of the Equator, how much difference is there? Yet there is just as much difference as between the two sides of the line which these writers call regeneration."

Is this the doctrine of those whom the author denominates and personates as *moral suasionists*? "There is very little distinction between the last degree of sin, and the lowest degree of holiness; between the last exercise of an unconverted, and the first of a converted man; between the last feeble struggle of selfishness and the first feeble exercise of love." And yet on account of this difference "in itself of no consequence at all," God will make a difference in the final allotment of men as wide as between heaven and hell!

If this is the doctrine of "moral suasion," I know of none in New England who hold it. Let the writer then review his statement, that "the Bible knows no instantaneous regeneration;" let him review it in the light of its legitimate tendencies and legitimate inferences. W. B.

#### HODGE ON ROMANS.

We have received from Messrs. Herrick & Noyes a copy of this work published by Henry Perkins, Philadelphia. It is a duodecimo of 350 pages, "got up" in good style. We have suffered too much, in our sympathy with Brother Barnes, for the treatment he has received on account of his book, not to be cautioned against contributing to a similar unhappiness in others. And a book, on such a subject, and emanating from such a source, is too important a matter to be the object of a hasty and unfaithful criticism. "As good almost kill a man," says Milton, "as kill a good book. He who kills a man, kills a reasonable creature—God's image—but he who destroys a good book, kills reason itself—kills the image of God as it were in the eye. Many a man lives a burden to the earth; but a good book, is the precious life-blood of a master spirit, embalmed and treasured up for a life beyond it." When we have had time to examine Professor Hodge's book, it will be as soon as we ought to give an opinion concerning it.

#### MEMOIR OF DR. BEDELL.

We have received through the same channel, a copy of the second edition of this excellent book. Although the subject of the memoir was not of our denomination, yet he was a man of too excellent spirit not to be known and loved by all who love his Master, whatever name they may bear. Happy for the world is it, that something of the spirit of such a man may be thus retained and be diffused among the living, after he is dead; and the Biographer of this excellent man deserves the gratitude of the community, that in the present case he has accomplished the object so well.

The first edition of the book was reprinted in London, with a highly commendatory introduction. This is reprinted in this second edition; and from other sources the book is now nearly double its original size,—containing 400 duodecimo pages.

#### CONNECTICUT BRANCH OF A. E. S.

The following Report of the Directors of this Society was read at its late anniversary at Norfolk, and ordered to be printed in the religious papers of our denomination, in the State.

In surveying the past year, the Directors of this Branch of the American Education Society find cause of encouragement and gratitude. The resources of the Branch have been considerably increased, and its operations extended beyond those of any preceding year. From our records it appears, that the average number of beneficiaries, to whom appropriations have been made at the quarterly meetings of the Directors during the year, is 69, and that at the last of these meetings appropriations were made to 74. We are happy in being able to state, that the augmented demands on our treasury, arising from this source, and also from the support of an agent within our limits about three fourths of the year, have been met by our own resources; no application for aid having been made to the parent institution. This increase of liberality in the present instance, is a special token for good, as it denotes a change in public sentiment in favor of the Education Society. Hence it is obvious that the Christian community in this State have an increased impression of the great and increasing want of educated ministers which now exist, as well as increased confidence in the institution as an efficient instrument in furnishing them. In several instances respectable donations have been received from sources, whence, in times past, little or nothing has been derived in support of this cause. It is beginning to be more and more felt, that an enlightened, devoted Christian ministry is indispensable to the support of religion and morality; to the maintenance of the fear and love of God in every form in this apostate world. This feeling is abundantly supported by the word of God. Wherever it exists in enlightened pious minds, it would seem that it must produce attachment to an institution which, on the plan pursued by the A. E. S. is bringing forward one hundred young men every year to preach the gospel of salvation. Wherever objections against this institution now exist, they evidently, for the most part, spring from ignorance or misapprehension of facts, or from love of sin and the world. Among many of the most intelligent and pious it is deeply realized that its interests have a strong claim on the vigorous persevering support of the Christian public; that among kindred associations it is one of the last that should be abandoned, or suffered to languish. The recent tokens of divine favor which it has enjoyed, plainly denote that it is one of the instruments which the Head of the church has raised up to effect the subjugation of this apostate world to himself. Who that loves the Lord Jesus Christ and the souls of men; who that has just views of the means which God has ordained for the salvation of them who are in the road to death; that knows it is by the foolishness of preaching he saves them who believe, can view with indifference or as having a secondary claim on his prayers and efforts, the rearing up of competent men to publish to the world the gospel of the grace of God?

Every advance in this great work seems only to show more and more affecting what remains to be done. How cheering soever the success which has attended the efforts of the Education Society—especially within the last few years—it is but a small beginning which has yet been made in supplying our own country with spiritual teachers. The community ought to know the truth in this case;—ought fully to understand, that the field is every year spreading out more and more widely on every side, and the demand for laborers increasing much more rapidly than the supply. The most that we dare state—and even in stating this we much fear that we are beyond the truth,—is that our country is at present half furnished with competent Christian ministers of all evangelical denominations. We are sometimes told of 12,000 preachers in the United States, and on the supposition that there are so many, it is conceived there are only 2,000,000 of our population destitute of the means of evangelical instruction. Beyond all reasonable doubt there are four times 2,000,000 of souls in the land that have no adequate means of being taught the way of salvation by a



Redeemer. Of the 12,000 preachers in the country—if indeed there is that number—not a few are of such a description that the more numerous they are the greater is the cause of alarm and grief to the people of God. Of some we know, that they cannot even read the Scriptures in the English language. Of others, that their doctrine and their lives are in decided opposition to the word of God, and a reproach to the Christian name. The late Dr. Rice of Virginia states in a letter to a friend that after calculation on the subject, he had come to the conclusion, that from the Potomac to the Mississippi not more than one fifth of the population acknowledges a connection with the church of Christ in any form; and of this fifth more than three fourths are under the guidance of extremely ignorant preachers, many of them decided antinomians. In the valley of the Mississippi, the population of which in fifty years is said to have increased from about 10,000 to more than 3,000,000, the venerable Dr. Blackburn informs us there is only one Presbyterian minister to 25,000 souls. It is also stated, on good authority, that in this region a thousand ministers might in one year be advantageously located could they be obtained. It is a fact with which we are all familiar, that every breeze from that region wafts to these eastern shores the most urgent entreaties of our brethren at the West for men to break to them the bread of life. Truly the harvest is great, and the laborers are few. But this is not all: they are every year, becoming comparatively fewer. In this view the prospect before us as a nation is indeed appalling. Judging of the future from the past we have cause for the deepest solicitude, the utmost exertion, the most fervent prayer. Within the last fifty years the population of our country has increased from about 3,000,000 to 15,000,000. At the same rate of increase we shall, in fifty years more, number 75,000,000. To supply this immense number of souls with Christian pastors and teachers in the proportion usually deemed requisite, we shall need 75,000 ministers. But let ministers increase for half a century to come in the same proportion as for half a century past, and at the end of that period we may expect to have about 15,000. This would leave four fifths of our population destitute of competent religious instruction. The consequence of leaving them thus must be that they would abolish the Sabbath, cast off all the restraints of God's laws, and give full indulgence to their own evil propensities. What friend to God or to his country can contemplate such a result with the least composure? And what is in the power of this generation to do to prevent such a result, unless they fill the land with enlightened men after God's own heart to preach the gospel of his grace?

In every point of view, that moral and religious influence which can be maintained only by the preaching of the gospel, is indispensable to the welfare of this nation. Without such an influence even those political institutions, which have come down to us from our ancestors, and have rendered our country the admiration and envy of the world, cannot be maintained. No other than an intelligent and a virtuous community is at all capable of governing itself. But the thought of rendering any community intelligent and virtuous while destitute of the fear of God and ignorant of his law, deserves to be ranked with the wildest reveries that ever entered the brain of a maniac. As well might we think to bind Leviathan with a thread, as hope to restrain the evil passions of men without an impression that the eye of the omniscient Judge is upon them, and that they must give to him an account of their conduct. But such an impression cannot be sustained in any community, without competent teachers of morality and religion. With teachers of this description then must our country be supplied if we would retain those political institutions which we value so much, and which are essential to our prosperity.

But the times furnish most urgent reasons why for this end we should be immediately up and doing. Our na-

tional character is now about to be formed at a most rapid rate. Shortly the immense mass of human beings who are to constitute this great nation, will be what we who are now on the stage of life make them. It is a thought which we often hear expressed, that the present is the forming age of our national character; that the men who are to come after us will be one thing or another in great measure according to the influence which we exert upon them. Then how fearful the responsibility under which they are acting who constitute the present generation of the United States of America. How many are the millions shortly to exist in this and other lands, whose character and destiny depend on these individuals. Let the wealth and the population which are now increasing with unparalleled rapidity in this country, be brought under the sanctifying influence of the gospel, and posterity to the end of time shall have cause to pronounce blessings upon them. On the other hand, let them be subject to the influence of selfishness and pride, and who can set limits to the evils which they must occasion? But if these views are just, then who can adequately set forth the importance of supplying our country with intelligent, devoted Christian ministers? All experience concurs with the word of God in shewing that such ministers are indispensable to the success—indispensable to the very existence of all plans and efforts for the moral improvement of mankind. Let the want of such men continue to increase—let our country become more and more destitute of evangelical instruction, as for the last half century, and we have great reason to tremble lest our immense worldly prosperity prove our ruin. If neglect of the institutions of heaven shall more and more prevail among us, what shall save the land from the holy displeasure of Him who in great mercy has given these institutions to the world? But what is the thing now chiefly needed for the support of these institutions? From every quarter comes the answer, that it is ministers—educated, pious ministers. Every thing else essential as means of spiritual instruction, can be obtained to an encouraging extent; but men to preach the unsearchable riches of Christ in numbers nearly equal to the demand, cannot be procured.

Nor is it merely on account of the spiritual wants of our own countrymen that this deficiency of ministers is to be lamented. For the sake of a dying world, as well as for the sake of millions in the United States in the road to death, the utmost efforts need to be put forth that it may be supplied. The churches in America seem raised up in the providence of God that they may have a large share in the instrumentality of converting the world. The situation and the character of these churches do eminently fit them for this thing. Within a few years they have begun to awaken to some sense of their responsibility in this respect. But the principal hindrance to their going forth, in obedience to the last command of the Saviour to disciple all nations, is the want of men to preach his salvation to the perishing heathen. In the nations sitting in the region and shadow of death is now a demand for a thousand missionaries of the cross from our country. Could this number be procured they might at once enter, with fair prospects of success, on labors for the salvation of men who have never heard of a Saviour nor a Holy Ghost. The pagan world is every year becoming more and more extensively open for Christian enterprise. The call on the spiritual community from lands covered with the shadow of death is becoming louder and more extensive, far beyond the ability of that community to meet it. The great reason why this call cannot immediately be met, to a far greater extent, is that men cannot be obtained to devote themselves to the missionary work. Hence does this work languish, and for aught which appears, it must continue to languish. It is believed that the means of supporting four times the missionaries now supported by our churches might be obtained, had we the individuals suitable to be employed in this service. But



because we have them not we are denied the privilege of diffusing a knowledge of the remedy which infinite love has provided for the sins and woes of our fallen world. Hence our fellow creatures, for whom the same blood of atonement has been shed as for ourselves, who are capable of the same hopes and fears, the same joys and miseries with us, must continue subject to every species of calamity and suffering, and must hold on in the way to endless misery and despair. And is it a trifle that they are subject to the wrath and curse of God now; that they must endure the same forever, if the way of life through a Redeemer be not made known to them? And must the Christian world continue to withhold from them this treasure for the want of men by whom it may be communicated?

It is surely an inquiry of the deepest interest, Why is there such a want of Christian ministers in our country, and why is the deficiency past becoming greater and greater? The like is not witnessed in our secular pursuits. To these a sufficient number of individuals are devoted. The other learned professions have long been filled to overflowing. But here we see the noblest work in which men were ever employed, in great measure abandoned and suffered to languish. Even they who profess the love of God, and hope for salvation by the Saviour's death seem reluctant to enter upon it—seem willing that their fellow men forever perish for want of efforts which they might make to effect their salvation. Even now, well known as are the spiritual wants of our country and of the world, there are in the land thousands of young men, with competent talents and professing the love of God, engaged in worldly avocations instead of devoting themselves to the ministry of reconciliation. Does charity require us to believe they have made it matter of deep and anxious inquiry and of earnest prayer to know what their Lord and Master would have them do, and that they have entered on their present course of life from a conviction that in it they can do most for the glory of God and the everlasting interests of their perishing fellow men? In this manner and on these principles most surely ought every Christian to choose the course of life which he will pursue.

But in the fact that Christians have not acted thus to the extent which they ought, we have an answer to the inquiry before us. So low is the standard of piety among the people of God, that in deciding to what pursuits their lives shall be devoted, they are unduly influenced by a regard to their own worldly honor and interest. To this low standard of piety in the church must be traced the deficiency of Christian ministers, of which we have so much cause to complain. A spirit of worldliness has pervaded our country. As a people we have been distinguished not only for success in secular pursuits, but for love of earthly possessions. This spirit has been manifest to a criminal extent in the church, and has, in great measure, eaten up the graces of the spiritual community. From love of the present world Christians have come far short of the devotedness to their Lord and Saviour which is required of them. Hence the feeling that they are bound to live for the honor of Christ and the conversion of the world, if it has existed, has been far from the pervading, absorbing influence which it ought to exert. So small has been the measure of faith, so feeble their impression of future eternal realities, that they have hardly been able to look away from the transitory possessions and joys of the present world. They have prayed altogether too little; have been criminally negligent of the great duty of keeping the heart; have been far from proper efforts that the same mind might be in them which was in Christ. Hence the criminal degree in which this earth has engrossed their time and thoughts, and they have been disposed to live for themselves. To this it is owing that so many parents professing godliness have been slow to dedicate their sons to the ministry. To this it is also owing that so many young men, who trust their

sins are forgiven for Christ's sake, have withheld themselves from this his high and holy calling. The ministry holds out no cheering prospect of earthly emoluments and honors. The Christian minister must expect to be, like his divine Master, poor in this world. Among the magnificent and the noble he may be lightly esteemed. The rewards which he can expect are peace of conscience with joy in God here, and eternal glory hereafter. But to one who has only a small measure of spirituality, the prospect of such rewards is not sufficiently attractive to lead him to the laborious self-denying life here contemplated.

Besides, would we expect in any individuals vehement desires for the spiritual good of others they must themselves be the subjects of large attainments in the divine life. In proportion to the measure of love to God in any mind will be its desires that others be brought to experience the power of renewing grace. If these statements are not to be controverted then clearly had the standard of godliness been more elevated in the visible church, we should not have experienced the deficiency of ministers with which we are at present so greatly afflicted. Let all Christians feel themselves pilgrims and strangers on the earth,—let them live so that they may know in themselves that they have in heaven a better and an enduring substance, and they can never think to decline any service to which the Saviour calls them. and they will never shun any course of life, however crossing to their natural inclinations, in which they can do most for his glory.

But low standard of piety in the church has prevented accessions to the ministry by causing the people of God sometimes to withhold from ministers the means of temporal subsistence which may be justly demanded. While such provision for men in the sacred office should never be made, as to render it an object of attraction for the sake of worldly gain, it is clearly enjoined in the word of God, that they who preach the gospel should live of the gospel, and they who are taught in the word should communicate to them who teach in all good things. Not unfrequently, have worldliness and selfishness in visible saints led them to excuse themselves in whole or in part from the duty here inculcated, and individuals who might have done honor to the sacred profession, have been kept from it through the apprehension that it might not furnish them with bread. Numerous indeed are the ways in which the low standard of piety among the people of God has contributed to confine the religion which came from heaven to a corner of the world. It cannot be too deeply felt, that in this particular a great change need to be effected. Before heralds of the cross can be provided and go every where preaching the word of salvation, and this religion be extended from its present narrow limits to the ends of the earth, Christians must every where become vastly more spiritual and more holy. The spirit of contention, the spirit which makes a man an offender for a word must cease from among them. They must love themselves and love the world less, and love one another and love the Saviour and the souls of men more. Abandoning all philosophical speculations and theories, and putting far away a spirit of suspicion and rivalry, they must come to the simplicity of the gospel, receiving with meekness the ingrafted word, speaking the truth in love, and vying with one another in humble determined efforts each to become more holy and more useful than his brother. Let all Christians in this manner come up to the standard set before them in God's word, and the work of extending the cause of Christ would no longer advance at its present slow rate. Instead of this the Holy Spirit would descend on the world in unprecedented glorious measures, so that a nation should be born in a day. Let all the spiritual community adopt this course, and they might become truly effectual workers together with God in the speedy deliverance of our world from the bondage of sin. Then might the great end, to which all the divine dealings with men are tending be soon accomplished, and the whole



earth unite in anthems of joy and praise to redeeming mercy. At present the amount of effort in the church for the conversion of all men to the christian faith, is comparatively inconsiderable. The number even of saints who can be said to make any sacrifices for this end is small indeed. But inconsiderable as is this amount of effort, we cannot expect to see it essentially increased till the church shall embody a greater amount of real godliness. It has been justly remarked, that the action of the church is fully proportioned to the present measure of its piety. It is to be feared there are individuals, who flatter themselves, that the giving of money for benevolent institutions may stand as a sort of substitute for the study of God's word, self-examination, and prayer. Others doubtless there are, who give their money, but withhold that which is more needed for Christ and his cause—their personal services and efforts. The impression should go forth in great strength, and should pervade the whole church with electrifying power, that the first thing which the Saviour now demands of his people is their undivided affection. Let them give him this, and they will be prepared to labor for the promotion of his cause with efficiency and success hitherto unknown. Every christian who is unduly secular in his feelings and pursuits, and especially every christian minister, who is involved in business foreign to his holy calling, or, from any cause, is but half-engaged in his Master's service, ought to know that he stands in the way of the advancement of the cause which he has espoused, and prevents the salvation of immortal souls. Every such christian and every such minister should feel, that till he is a better christian or a better minister, the savor of Jesus' name cannot be extended to the ends of the earth.

#### MISSIONARY SOCIETY

##### OF CONNECTICUT.

Mr. Hooker, Secretary of the Missionary Society of Connecticut, an institution which is confined in its operations to the Connecticut Western Reserve, in the N. E. part of Ohio, and is distinct from the Connecticut Branch of the American Home Missionary Society, made the following report at the Anniversary at Norfolk.

The receipts of the society for the year ending January 1, 1836 were \$2,544 83. The amount of expenditures is \$1,703 89. The amount of the permanent fund is \$29,877 25. No addition has been made to it during the year.

Under the immediate superintendence of a Board of Directors acting for the trustees on the Western Reserve, to which the operations of the society are now confined, the missionaries it employs are engaged in strengthening the churches established in former years, and preaching the gospel to destitute sections, where its institutions are not yet planted. Their services and the results are so similar to those of past years, and of other missionaries in the Home department, that it would be an unprofitable use of the time of the society to enter into details.

The attention of this society was turned to the Western Reserve, when the whole white population of that region was only about 1200. To extend the boundaries of Congregationalism was not the main design of our fathers in establishing this society. Their benevolence was as comprehensive as the field of destitution was great, and they were not willing to shackle their movements by a rigid adherence to the peculiarities of the system in which they had been educated, and to which they adhered from a voluntary preference. If the empire of truth and holiness was only extended, they were not tenacious of the exact form which the churches springing up under their labors might adopt. In some parts of the country their missionaries accordingly gave the churches which they organized a Presbyterian form, because the emigrants, in the land of their nativity, were, for the most part, educated in that denomination. But on the Western Reserve

where the population were of mingled origin, and some, from the prejudices of education preferred a congregational and others a Presbyterian form, by an early agreement with the General Assembly of the Presbyterian church, a modified organization was adopted, which combined some of the principles of both denominations. These churches have prospered, under the smiles of heaven, and it is believed are monuments of the practical wisdom and good sense of the men of that day. Whether a change of circumstances render a change proper, in the mode of organizing churches by the missionaries to be hereafter employed by this society, is a point respecting which there may be a diversity of sentiment. Were the plan of union which has been the medium of so cheering results to be abandoned, the limited resources still at the command of this venerable society, might be employed in the formation of churches after the model adopted by our forefathers, and which has been proved, by long experience, to be efficient and salutary. The banner of Congregationalism which floats so magnificently over the hills and valleys of New England, we might hope would not droop, if it should be thought expedient, from a change of circumstances, to have this banner unfolded hereafter by our missionaries, to the breezes of the West. There, as here, it would wave an emblem to brotherhood and peace.

#### NARRATIVE OF THE STATE OF RELIGION

##### *Within the bounds of the General Association of Connecticut.*

The reports on the state of religion from the several District Associations, are of a character to excite pain, and cause deep humiliation in the bosoms of all who sympathise in the prosperity of the church. They do not speak of divisions in the churches. Peace and harmony are very generally prevalent. Errors do not prevail to a greater extent; the advocates of error are not more active than in former years. The number in attendance upon the ministrations of the Sabbath, is not diminished, though in many places this number is lamentably small in proportion to the whole population. The system of Sabbath school and Bible class instruction is sustained with equal, if not increased vigor. The various objects of benevolence have been more liberally patronised. The cause of temperance, though in many places stationary, and in all advancing with too tardy progress, is represented, on the whole, as extending its influence, and taking a deeper hold on the convictions of the community. The venerable institution of Yale College, in all its departments, continues to flourish. More than half the undergraduate students are hopefully pious. Twelve, during the last college term, are reported to have been brought under the influence of experimental religion. A spirit of Christian activity, and diligence, and missionary zeal, is manifested among the students of the Theological Department in a degree cheering to the friends of Zion. The Theological Seminary at East Windsor is in a state of prosperity which greatly encourages the hope of its future usefulness. It is a gratifying fact, that several of the members have devoted themselves to the service of Christ, in labors among the heathen.

Middlesex Association report six congregations in which very interesting revivals have been enjoyed during the year. The same number of congregations in Litchfield South Association, is mentioned as



having been visited, to a greater or less extent, by special Divine influence. In Hartford South and Hartford North Associations, there have been a few places which have experienced tokens of special favor. In other Associations, there have been single congregations which have been revived to a limited extent. These are cheering facts, and we would not fail to recognise them as such, and express our obligations of unfeigned gratitude to a God of mercy, on account of them.

But at the present time there appears, from the several reports, to be an almost universal suspension of special Divine influence. Of the 230 churches in connection with this General Association, there are very few which are animated by the tokens of special Divine favor. Spiritual apathy prevails to an extent, almost, if not wholly unparalleled. Christians, and the most active and energetic members of the churches, are deeply affected by the spirit of the times. Worldliness, an eagerness to monopolize their full share of earthly gain, which the present condition of our country promises, engrosses their thoughts and their affections, and disinclines and disqualifies them for uniting their efforts to advance the spiritual interests of the churches. Seasons of social prayer, and especially the monthly concerts for the conversion of the world, and the blessing of God upon Sabbath schools, are in too many places attended by a very small proportion of those who by their covenant vows stand pledged never to forget Zion in any of her interests. In this state of the churches, the sanctity of the Sabbath is evidently losing its hold upon the community at large. The profanations of this day are manifestly increasing, and demand imperiously of every friend of Zion, and every friend of his country, that he look to his own practice upon this point, and unite his prayers and his efforts with those of his brethren, to redeem this sacred institution from the neglect and contempt which are cast upon it.

It is painful to contemplate such a picture of our spiritual condition. It would be far more pleasant to send forth to our churches and to the world a glowing report of our prosperity. But truth must guide us. We must speak as she compels us to speak. The state of religion in our churches at the present moment is such as ought to cause unfeigned humiliation, and lead to deep self-abasement in every one who feels for their prosperity and the salvation of immortal minds.

To the ministers of this Association the providences of God, the last year, say, Do with thy might whatsoever thy hand findeth to do. Four of our fathers and brethren, who have often mingled in the deliberations of this body, and who were loved and respected, Lyman, of Windham Association, Rowland, of Hartford North, and Perry and Talcott, of Litchfield North, have been summoned to their reward in heaven.

The delegate from the General Assembly of the Presbyterian church states that of the 2,800 churches in that connection, not more than one hundred have the past year received the promised presence of the Spirit! Some of the causes which operate to prevent the spiritual prosperity of our own churches, affect them equally, if not to a greater extent. Besides these, there are others from which we are hap-

pily in a great measure exempt. In 26 of the Presbyteries connected with the Assembly, the cause of temperance is reported to be declining; and in 25, advancing. There is an advance in the receipts of benevolent societies, and of the missionary spirit in their colleges and theological schools. The sin of Sabbath profanation is one which awakes deep concern in the bosoms of the members of that church. Still, with all that is discouraging in their circumstances, they feel that there is sufficient reason for the belief that God has not forsaken that numerous and widely extended branch of his church.

The Congregational Association of the State of New York report no special tokens of the Divine favor to the churches in its connection. This Association is still in its infancy, but promises to be of eminent service in combining the efforts and strengthening the hands of the numerous insulated and feeble Congregational churches in that State.

From the General Convention of Vermont the report is, in many respects, similar to those from our own Associations, and from the General Assembly. While the churches generally enjoy internal peace, and are prosecuting the various religious enterprises of the day with their usual vigor, revivals have not been as numerous as in some former years. The Sabbath, by a very great portion of the community, is disregarded, and the ministrations of the sanctuary very little prized and greatly neglected.

The delegates from the General Association of New Hampshire, state that the reports at their meeting in September last, were of a highly gratifying character. The period which has since elapsed, has been less distinguished by numerous and powerful revivals. Yet they are not left without some precious tokens of Divine favor. Several churches have been refreshed. Among these is that in Plymouth, where the last meeting of the Association was held, which blessing to that church stands immediately connected with the influence of that meeting. The benevolent enterprises, and the efforts to promote temperance, are in a healthful and vigorous state.

The report from the General Association of Massachusetts, is highly animating. During the year, there have been, in some parts of the commonwealth, precious revivals. Revivals of a most interesting character are now in progress in some parts of that State. In some places these revivals are now in their incipient stages. The delegate says: "As a general fact, our Zion, the past year, has made more than ordinary progress in knowledge and vital godliness. In Amherst College there have been a few conversions. The Theological Seminary at Andover continues to prosper. The benevolent objects of the day are sustained with increasing interest. The cause of Sabbath schools is receiving more and more attention. The Temperance reform has gone forward in some places, while in others, to say the least, it has been stationary. Efforts are made to promote a reformation of morals in regard to the Seventh Commandment.

To close this narrative, whether we limit our view to our own State, or extend it over the whole country, there is much, very much in the condition of the churches to humble us and excite alarm. Never were those on the watch-towers of Zion, and never were Christians generally more loudly called upon to



weep between the porch and the altar, and say, "Spare thy people, O Lord, and give not thine heritage to reproach."

### PASTORAL LETTER

OF THE GENERAL ASSOCIATION OF CONNECTICUT.

The General Association of Connecticut, convened at Norfolk, to their brethren in the ministry, and to the churches within their bounds, grace, mercy and peace from God the Father, and from our Lord Jesus Christ.

God, in the progress of his great designs, has permitted us to live in an age bright with the signals of his coming to accomplish his covenant with his Son, and to fill the earth with his glory. He is casting down thrones; he is breaking up old systems of darkness and spiritual domination; he is removing out of the way of the progress of his Gospel, obstacles that for long ages have stood, like impassable mountains, to hem in the efforts of his people, and to discourage their faith; he is providing new means of access to the minds of individuals, and new instruments of power to sway the public mind of nations; he is pouring knowledge, like a flood, over all the earth; he is binding the nations together more and more closely by ties of mutual dependence, and of commercial, political and friendly intercourse; he is putting the conversion of the world, of the whole world, more and more into the hands of his people; he is pouring out his Spirit upon his churches, and multiplying the numbers of them that believe; he is stirring up his people, every where, to great undertakings for the salvation of men and for the glory of his name; and he is crowning their undertakings with a success that shows his readiness, as well as his might, to do exceeding abundantly above all that they can ask or think.

As we have been assembled at this time, our hearts have been warmed by our fraternal communion; and, standing upon these heights, and looking abroad upon the land of which the Lord God hath said that he will give it to his people, we have felt something of the responsibilities and dangers which we share in common with all the members of the churches in these days. Moved, as we trust, by the impulse of the Spirit of grace upon our hearts, we unite in this epistle, and entreat you to suffer the word of exhortation.

First, we beseech you, in the name of our common Saviour, to be watchful, every one of you over the state of his own soul in respect to communion with God by the indwelling of his Spirit. See to it well that you dwell continually as in the secret place of the Most High. There is a vital relation of intercourse, union and sympathy between the mind of the believer and the mind of Jesus Christ, the infinite mind of God. The Spirit which the Father giveth without measure to the only begotten of the Father, dwells with a secret, yet mighty influence in the soul of every believer, so that he that believeth hath within him, in this vital influence, a fountain purer and holier than the Siloe that gladdened the sanctuary, a fountain springing up to everlasting life; and out of him, as the Scripture hath said, shall flow rivers of living water. See then, brethren, if indeed ye have received the Holy Ghost, and are become the temples of God, see that ye defile not God's temple; see that ye grieve not the Spirit; see that ye quench not the Spirit; see that ye live in the Spirit, and walk in the Spirit; see that ye maintain an intimate and constant communion with God in Christ, who hath given us the earnest of his Spirit, the seal of our purchased and promised inheritance. The first great temptation of our times is to worldliness, and thus to a worldly spirit in religion; to a stirring, bustling, showy religion, which finds not its home in the closet, in solitary meditation, in secret prayer, and which lives only by the impulses of sympathy and of public excitement. Brethren, we must be men of prayer, of meditation, of heart-searching, of personal

communion with God; or we cannot begin to meet our responsibility.

Next we exhort you to seek and to cherish a humbling sense of your deficiencies. We pray that our own souls may ever be possessed with such a sentiment. How far do we come short,—O brethren, how far do we all come short of what we owe to our Redeemer, and to the world perishing in darkness and in sin! Brethren, sinful men are dying within the sound even of our voices, and how little do we feel for them! how faintly do we pray! how feebly do we strive for their salvation! God is calling us as with the voice of seven thunders, to take possession of the world in the name of Jesus Christ, and O! what are we doing! Talk we of our self-denial; talk we of our zeal, of our contributions, of our labors? Alas! alas! God be merciful to us sinners! Let not the great enemy of God get the advantage of us, by persuading us to look round upon our institutions, and our arrangements and combinations, and our half-hearted efforts, and to say, Behold our zeal for the Lord. Let us compare our efforts only with our obligations and our opportunities; let us think what God would have us to do, and we shall be ashamed of all that we have done; and no more shall we be tempted to say in our hearts, Is not this great Babylon which we have built?

Next, let us remember, brethren, that we are not straitened in the Lord. Nay, if we may speak it with due reverence, God is straitened in us. The boundlessness of his love, which is ready to flow forth in light and life over the moral chaos of this apostate world, is kept back by our unbelief, and slothfulness, and hardness of heart. When we have learned to be more holy; when we have attained to a deeper and more vital sympathy with the purity and love of God; when we are prepared by his Spirit for a more engrossing and manly, a more godlike participation in the august designs of God's benevolence, then will joy and glory come down, like a river, from the highest heaven.

And here, brethren, let us call to your remembrance God's institutions and arrangements for the salvation of men, especially the family, the social relations and connections of individual men, the Sabbath, and the church with its stated ministry.

It is in your families, brethren, that a generation must be prepared which shall fill the earth with the kingdom of Jesus Christ. The influence of the father and the mother; the gentle, sacred, resistless influences that gather around the fireside, the domestic altar, and the family Bible,—these are the influences that are to purify and save the world. No associated energies for the accomplishment of schemes for the reformation of morals, no public excitements sweeping over the community, can accomplish any great or lasting good, save as they purify and quicken these influences. It is in the family, or nowhere, that men must learn to keep God's commandments, there purity, temperance, compassion, meekness, self-denial, and love must live and flourish; there heaven must come down to mingle with earth; or the world is still undone.

God designs to have men converted, and continually sanctified and enlightened, by the action of friend upon friend, and of neighbor upon neighbor. Till all shall know the Lord, from the least to the greatest, every man must say to his brother, and every man to his neighbor, "Know the Lord; come thou with us, and we will do thee good." Who does not know, that when one believer after another begins to weep in secret over his unconverted neighbors and friends, and to pray for them, and to labor that all his intercourse with them may be profitable to salvation, then and there the work of God begins to be revived. The experience of every church in Connecticut, the experience of thousands of individuals converted to Christ by influence exerted upon them through the channels of social and friendly intercourse, rebukes all those who expect the work of God to be revived with-



out the effort by friends and neighbors to bring the gospel home to the minds of individuals.

We hear from all quarters the complaint that the *Sabbath* is dishonored, and that the *public worship* of God is treated with habitual neglect by thousands of the children of our fathers. Brethren, the Sabbath is the great pillar on which God's name is inscribed before the world. It is the remembrancer which God appointed from the date of the creation, to keep men in mind of him, and of his relations to them. Let the Sabbath be destroyed, and all is gone. God cannot be honored, Christ cannot be adored and loved, the Holy Spirit cannot be given to sanctify, where there is no Sabbath. Ministers and churches must unite every where to sustain the high honors of the holy Sabbath. All the efforts of the church, and of the pastor, must be concentrated upon the object of throwing into the Sabbath instructions of the family, of the school, and of the sanctuary, the greatest possible life, attractiveness, and power. To this let every other effort in the congregation,—the Bible class, the conference, the lecture, the concerts of prayer, be made subordinate. The gospel, the church, the honor and fear of God among men, and the hope of the world's deliverance must stand or fall with the Sabbath.

To complete the system of Divine arrangements for the conversion of men and the promotion of holiness, God has instituted *churches*, and has organized them by appointing a *stated ministry*. The local church, with its officers, and its means of instruction and edification, is God's organization for promoting, within its own boundaries, the kingdom which is righteousness, and peace, and joy in the Holy Ghost; and the local church, when completely organized and arrayed for action, must rely upon itself, under God, to perform the work intrusted to it. If it looks away from itself, and from the array of means and influences with which God has endowed it; if it feels that little or nothing is to be expected from the steady, stated administration of Gospel truth and Gospel ordinances, that church becomes unfaithful to its Head, and unfaithful to its chartered honors. The great principle of the communion and association of churches with their pastors for mutual watchfulness, defence, and edification, is that by means of which the influence of particular churches is to be concentrated and augmented, and wielded over a wide community for the promotion of morals and of piety, for the illumination of the public mind by Christian truth, and for the sanctification of public sentiment. These are cardinal principles of our ecclesiastical order; and while these principles allow to every church the power of employing special efforts, at fit seasons, for the advancement of religion, and while they permit pastors and churches to aid each other in such special efforts, every encroachment on these principles, every thing which tends to set aside the pastoral office, or to rob it of its spiritual honors, and its legitimate influence; every thing which would divert the churches from their reliance on God's institutions, honored by his blessing through successive ages, to hazardous and reckless human experiments for the promotion of religion; every thing which would set up over the churches any power other than that of their own consciences, enlightened by mutual consultation, and by the regular administration of the word of God, is to be avoided as fraught with boundless perils.

With these views we have been led, after full, free, and prayerful discussion, to the unanimous adoption of the following resolutions, which we commend to your serious attention, as expressing our most deliberate and unanimous views in relation to several important points of Christian duty, and ecclesiastical order.

1. *Resolved*, That while this General Association appreciate, and would maintain at all hazards, the unrestricted liberty of speech and the press, and while they fully recognize their own and every man's duty to prove all things, and their own and every man's responsibility

to God in relation to the reception of the truth, they do not admit an obligation upon the community to hear or read all that associations or individuals may volunteer to speak or print, or an obligation on the pastors of the churches to admit into their pulpits all the preachers or speakers who may desire to address the people, or in any other ways, directly or indirectly, to facilitate the promulgation in the community of sentiments which are in their view of an erroneous or questionable character.

2. *Resolved*, That the operations of itinerant agents and lecturers attempting to enlighten the churches in respect to particular points of Christian doctrine and of Christian morals, and to control the religious sentiment of the community on topics which fall most appropriately within the sphere of pastoral instruction and of pastoral discretion, as to time and manner, *without the advice and consent of the pastors and regular ecclesiastical bodies*, is an unauthorized interference with the rights, duties, and discretion of the stated ministry; dangerous to the influence of the pastoral office, and fatal to the peace and good order of the churches.

3. *Resolved*, That the existence in the churches of an order of itinerating evangelists, devoted especially to the business of excitement, and to the promotion of revivals, cannot be reconciled with the respect and influence which are indispensable to the usefulness and stability of the stated ministry, to the harmony of ecclesiastical action in the churches, and to the steady and accumulating influence of the gospel and its institutions, and to purity in doctrine and discretion in action.

4. *Resolved*, That regarding the present as a critical period in relation to the peace, purity, and liberty of our churches, and the efficiency of the pastoral office, we do recommend to ministers and churches to discountenance such innovations as have been referred to in these resolutions, and we consider ourselves bound to sustain each other and the churches in standing against all these invasions on our ecclesiastical order.

In adopting these resolutions, we have been influenced, we trust, in no inconsiderable degree, by the love and fear of Him whose public ministers we are, and whom it is our hearts' desire to serve effectually in the Gospel which has been committed to us in our unworthiness. We trust also that in this matter we have deeply felt our responsibility both to Christ and to those favored and beloved churches, over which he has made us overseers; and we know that we have been moved by a lively solicitude for the welfare of your souls, and of the souls of those of your children and neighbors who are yet strangers to the renewing grace of God. We have mingled our tears as we have set around the table of our Lord in this holy convocation; we have wept as we remembered our Zion in its present low estate, almost deserted of those special visitations of the Holy Spirit which, during all the past period of our personal ministrations, have been shed down from heaven upon some of these churches, or upon others, in an almost uninterrupted stream of mercy. We have been led with self-abasement and prayer to ask, Is there not a cause? And among other things, already referred to in this letter, which seem to have grieved the Spirit of God, we cannot but give a prominent place to that system of blind excitement, of rashly adventurous experiment, and of unadvised innovation, which has of late been so developed in many portions of our country, and which is beginning to touch upon us with its agitating influences.

In the mercy of God our churches have been saved, as yet, from the worst outbreaks of this evil; but you are not ignorant of the fact, which has been confirmed to us in these deliberations by brethren present from other portions of our country, that in some churches not far distant from our own, and between whom and us there must needs be, and ought to be a close community of sympathy and experience, great disasters have been experienced from these invasions upon order. We have before us,



then, such illustrations of the evils referred to, of their origin, their course, and their consequences, as force upon us the conviction that we, in our turn, shall, sooner or later, be overrun, unless, by the blessing of God upon our timely endeavors to obtain an enlightened and cordial agreement in sentiment and action among ourselves, as a body of pastors and churches, this heritage of the Lord may be saved from reproach. We ask then, brethren, that you will give to this matter your serious and prayerful consideration; and not doubting that your general impressions in regard to it will harmonize with ours, we are confident that you will feel the importance of unanimously "standing against" every kind of teaching and operating in the cause of religion and morals which is contrary to the sound doctrine and established order of our churches as derived from the word of God.

And now, brethren in Jesus Christ, heirs with us of the grace of life, partakers with us of the blessedness of being co-workers with God, let us awake to appreciate more highly, and to use with more wisdom and diligence God's institutions of mercy, God's means of saving health to the souls of men. O' let us all awake—pastors and people—to realize with a more vivid and abiding apprehension, the grandeur of our position and spiritual relations, the vastness and minuteness of our responsibility; the guilt, the shame of our deficiencies and backslidings; the preciousness of Christ, the Saviour, and the awfulness of having our garments stained with the blood of souls, for whose eternal life Christ died. And may the God of peace, who brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect, in every good work, to do his will, working in you that which is well pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever.

Given at Norfolk, on the 23d day of June, A. D. 1836,  
by the General Association of Connecticut.

GEORGE A. CALHOUN, Moderator.

#### LETTER FROM MR. ECKARD,

WRITTEN AT MADURA.

The following paragraphs were probably written in November last. They show two things;—How liable the missionaries are to be grievously disappointed respecting those who appear to be the most docile and anxious inquirers after christian truth; and also how deplorable the state of morals must be among the heathen, when to attain objects so insignificant, they will be guilty of such falsehood and hypocrisy. There may, from various causes, be more of the deceit practised in India, than in most other heathen nations; yet missionaries in almost every land have their patience tried and their hopes disappointed, to a greater or less extent, in a similar manner.

##### *Professed inquirers after Truth.*

On the 7th of last September, we were visited by the zemindar of Veroopatche. He seemed to be about sixty years of age. Veroopatche, over which he had been a petty prince or lord, is a village about 50 miles to the northeast. In 1801 the British deprived him of his power, leaving him the title of zemindar and a pension. He is rather of the inferior grade of native nobility. Conformably to the Asiatic custom, he brought a present—some limes, plantains, and brown sugar. When he went I gave in return a copy of the Tamul gospels and some tracts.

He opened the object of his visit. Six months before that time some unknown person had given him tracts, in which the folly of idolatry was exposed. Since then, he said, that he had wished to converse about this matter with some one who could instruct him, and, being in Madura, had wished to come to us. I told him that when we were journeying hither from Tondy, we came one moon-light night to a village, and then knew that our

way was lost. The man who drove our bullocks went into the village, and calling up some of the inhabitants, requested them to shew us the right way. So it seemed now to be with the zemindar. How could he find the right way? He replied that as our condition had been when lost on the road, such was his now. I then told him briefly but completely, of the way of salvation through Jesus Christ. He asked, how God, being a spirit, could inform us of his will. I replied that God was almighty and could speak at once in an audible voice, or could cause us to think and understand in our own minds, what he chose to make known, or that he could take a visible form and speak face to face, and that he had adopted all of these ways. This he said satisfied him as to the possibility of the will of God being made known; but a difficulty arose, how could God take the souls of men to heaven or send them to hell, when they had to exist in other bodies after death? This led me to speak of the falsehood of their ideas of transmigration, and also, still more fully than before, of the second birth of the Christian. From this I proceeded to the resurrection of the body. Scarcely was this mentioned, when his mind caught another difficulty. How can the dead be raised after they have perished in the grave and been burned to ashes? I resorted to Paul's beautiful simile of the seed dying in the ground, before it produces fruit. This seemed satisfactory. When he went, he gave me his address and promised to write to me on the subject of religion, requesting me to send my answers, by the regular mail, or tappel, to Dendigal, and offering to pay a coolie for carrying my letters from thence to his village. Since then he wrote me two letters in quick succession, to which I gave an answer, recapitulating all that I had told him before. There was every appearance of sincerity about the man. Still it is very possible that some selfish design may lurk behind the outward zeal for truth. There is nothing perhaps, in the ordinary lot of a missionary, more painful than the excessive suspicion he is forced to exercise in reference to those who shew any unusual desire to receive instruction. If a man comes for tracts or gospels, or attends our public worship, we anticipate some request of a temporal nature at the conclusion of his visits. Hence it is that we fear so much to write, even to you, of favorable indications, lest they should all have changed into a form of decided evil before our letters are half way home. A brahmin from the Malabar coast came to us six or seven months ago, professing a desire to embrace Christianity. We employed him for a season as an assistant teacher in my school. He studied the truths of our religion with eagerness, went out with our young men and disputed with the heathens in behalf of the Saviour. He violated his caste by eating food cooked by one of much lower grade. He constantly declared that he believed on Jesus Christ; but at length told us that he must return home, and left us. According to his own account, he left home in the first instance to avoid persecution, because of his leaning towards Christianity. Perhaps he is at this moment a true convert and a confessor of the faith; perhaps he has been and is a mere refugee from justice.

*Herald.*

#### LETTER FROM MR. SMITH,

DATED EWA, HAWAII JULY 21st, 1835.

The state of things at this place one year ago was very dark and foreboding. Very few at first appeared to welcome us as their teachers and guides to another and better world. There was no school then in existence, no school-house in the vicinity of the station, no place for public worship, except a small house about a mile and a half distant. The great mass of the people were engaged in rioting and drunkenness, and every other crime common among this people. One thing which particularly annoyed us



for several months was their perpetual *kulas* (drumming and dancing,) accompanied by a howling and intonations apparently unearthly and inhuman. They drank, fought, burned houses, and the like, till about the first of January last, when the chiefs published a *tabu*, which put an end to those disturbances. Since that time it has been quite peaceable about us. One day, while traveling to explore the nakedness of the land, I saw by the way side a heathen god, which my guide informed me was an object of worship at that time. It was a small stone dressed in *taba* and mounted upon a heap of stones a few yards from our path. And shall I inform you that yesterday three idolaters were conducted to the fort, who have resided within some two or three miles of us the past year!

My congregation on the Sabbath for the first five months did not exceed one hundred and fifty, and some Sabbaths not over one hundred; but from that to the present time, it has been gradually increasing. Of late from six to seven hundred assemble Sabbath mornings, and a smaller number in the afternoon.

I commenced an evening singing-school the latter part of October, and admitted all who were disposed to attend. About thirty attended at first; the school afterwards increased to ninety, and soon to one hundred and twenty. This school has been very popular, well attended, and has called out many to meetings, who otherwise would not probably have attended. They have made commendable improvement.

My efforts also among the children have been blessed. Into their school I have introduced a variety of things in order to avoid formality and keep up their interests. Singing, perhaps, has been as powerful a means in calling them together, and firing their minds to attend to the various branches taught in the school as any one thing. Between fifty and sixty scholars attended this school, forty on an average.

I am fully of the opinion that the efforts of this mission in future ought to be turned more towards the rising generation than they have hitherto been. The children in general are bright and active, and in my opinion as capable of learning and becoming scholars as any other children. I have met with the children five forenoons each week. Have had a school of adults in the afternoon. At first admitted both sexes, but soon the number became so great that I was obliged to divide the school. Subsequently to the division, the different sexes met alternately in the afternoon, i. e. the males one day and the females the next.

Besides the station schools, there have been but two small schools taught during the year on all Ewa, a land supposed to contain four thousand inhabitants. By the way, I have just taken the census of Ewa, and find that the present number is 3,423, a decrease since the census taken four years ago, of almost 600. The decrease the last twelve months has been truly alarming, as many as six or seven deaths to one birth.

Though a mere novice in the medical line, yet I have been very successful in healing the sick. God in his providence has made this a powerful means in calling the people around us. I never felt the force of the command, "Go heal the sick," as I have since we were located alone. The wisdom of God is very apparent in his embracing this among the missionary's labors.

We held one protracted meeting during the year,

which commenced the 15th of April, and continued five days. Messrs. Bingham, Tinker, and Emerson labored with us on the occasion. The special influences of the Spirit most evidently rested upon the congregation, not only during the meeting, but for several weeks subsequently. The amount of good accomplished on the occasion will be best known at the great day.

Nearly a hundred were present from other congregations, some of whom returned much impressed with divine truth. A number of the people around us expressed a hope during the meeting, and others soon after; some ten or twelve of whom we hope to enroll among Christ's lambs before long.

One year ago the prospects around us were very dark and discouraging. But a brighter day has dawned upon us: and we hope and pray that it may be a long and blessed day to these benighted Hawaiians.

*Herald.*

#### DEATH OF EX-PRESIDENT MADISON.

This illustrious statesman departed this life on the 28th of June at 7 o'clock, at the age of 86 years. It was expected and strongly hoped that he would survive until the 4th of July; and that the day so interesting to every American, would be still more deeply hallowed by this interesting event.

We have seen no account of his religious character, or of his views and feelings in the near approach of death. Whatever these may have been, or however the public may have judged concerning him, he has gone to a tribunal where he will be impartially judged. None are so mean as to be unworthy of its notice, and none so great as to avoid its jurisdiction.

The news of his death reached us in various ways, and was spread through the community some time before the Sabbath. But the peace and quietness of that sacred day were disturbed, by an official announcement, in the discharge of heavy ordnance on board a national vessel in our harbor. It is a shame to a nation professedly Christian, when its government not only tolerates, but requires such flagrant, needless violations of a plain divine precept. It is an outrage upon the feelings of that large class of subjects of this government, who wish to obey this divine precept; and who may justly expect that government, if it does not protect them, in the enjoyment of this privilege, will not itself wantonly disturb them. It is an insult to the man whom it was intended to honor; and if his spirit is in heaven, he looked with a holy frown upon the impiety. It was an insult to God, when his authority is set aside as a thing of no consequence to do homage to a creature. It is a grievance of which the Christian community have a right to complain. It is a national sin, for which we should repent.

#### THEOLOGICAL DEPARTMENT OF YALE COLLEGE.

The building designed for the use of this department being nearly completed, notice is hereby given, that, at the commencement of the next collegiate term, (Sept. 29,) *Sixty-two* Theological Students can be provided with rooms free of expense, except a small charge for sweeping. Most of the rooms will be furnished with Olmsted's stoves for burning anthracite coal. By this arrangement, the expense of fuel to each student, will probably not exceed six or seven dollars a year. Those whose circumstances shall require it, will receive some assistance, it is hoped, from the Female Education Society and other sources, in respect to washing and part of their furniture. The price of board has been, on an average, for some years past, in the Theological Commons \$1.50—in the club \$1.00, and in private families from \$2.00 to \$2.50. Ap-



plication for rooms may be made to either of the Professors in the Theological Department, or to

WYLLYS WARNER, *Treasurer.*

Yale College, June 30, 1836.

### RELIGIOUS SUMMARY.

*Rev. Edward R. Tyler*, of Colbrook Conn., has resigned his pastoral relation and received a regular and affectionate dismissal, in order to engage as a lecturer in the Anti-Slavery cause.

Recent and aggravated cases of kidnapping have lately occurred in Washington City. American free citizens stolen and dragged into Slavery. A child—a female—fourteen years of age, (on pretence of being hired) carried off to the slave traders and sold for three hundred and fifty dollars!—"Under the exclusive jurisdiction of Congress!"—But hush! Not a word must be uttered against it in Congress! It would 'divide the Union!'—'The Union' between a widowed mother and her only daughter is accounted of no consequence! To utter a word against such a state of things, is "treason against the Constitution!"

*The Biblical Repertory*, published at Princeton N. J., by the Faculty of the Theological Seminary, has recently devoted 37 pages to the subject of Slavery. It maintains in direct terms that "*the Scriptures do sanction slave-holding.*" Yet we are asked, "Why preach Anti-slavery at the North, where nobody is in favor of slavery?" And again we are told it is wrong for the Theological Seminaries to meddle with the subject! Ah! They must not *oppose*—but they may *support* slavery!

Rev. I. J. Roberts, a Baptist minister from Mississippi, has given \$30,000 to the "Baptist Board in the Miss. valley for the China Mission," and \$20,000 more to Baptist Seminaries in the West to educate missionaries for China; and has given himself as a Missionary for that field of labor.

The Board of Missions of the Protestant Episcopal Church, received an anonymous donation last week of \$15,000, with the direction to spend two-thirds in the Valley of the Mississippi, and one-third in foreign countries.

It was estimated that there were twenty five thousand persons who resorted to the grounds at Hoboken on a recent Sunday, and that at least fifty thousand left the city of New York in various ferry and steamboats for Jersey, Long Island, Staten Island and other places.

The following Missionaries have just embarked from Boston. viz.

Rev. Matthew B. Hope, M. D. of Lewistown, Mifflin Co. Pa. from Princeton Theol. Sem. Rev. Joseph S. Travelli, of Philadelphia, from Pittsburgh Theol. Sem. and his wife, of Pittsburgh, Pa. These are to be stationed permanently at Singapore. Rev.

Samuel P. Robbins, of Marietta, Ohio, from Andover Theol. Sem. and his wife, of Enfield, Ct., who are destined to the Indian Archipelago. Stephen Tracy, M. D. of Hartford, Vt. and his wife, of Pomfret, Vt. to the Chinese, and to reside at present at Singapore.

The two hundredth anniversary of Harvard college will be celebrated at Cambridge, Mass. on the 8th September, 1836.

On Sabbath evening there was a special meeting in the Murray street Church, New York, in connexion with the departure from that city of the Rev. Mr. Benjamin and his wife, on a mission to Greece. Appropriate addresses were made by the Rev. Doctors De Witt and M'Auley.

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#### MARRIED.

In Pittsfield, Mass. on the 20th ult. Mr. Samuel Davis, of the firm of S. P. Davis & Son, of this city, to Miss Caroline Rollston of the former place.

In North Killingworth, Dr. Wm. Lyman of Chester to Miss Nancy S. Gaylord, of the former place.

In Milford, on the 30th ult. by the Rev. Mr. Whiting, Mr. Scovill D. Foot, merchant of this city, to Miss Martha Whiting, of Milford.

In New York, on the 22d ult. by the Rev. E. F. Hatfield, Mr. Edwin Marble, of this city, to Eliza, eldest daughter of Peter Oglivie, Esq. of New York.

#### DIED.

In New York, on the 27th ult. Capt. Samuel Wiswall, aged 63.

In this city, on the 25th ult. Mary daughter of Mr. George Rowland, aged 18 months; on the 30th, a child of Mr. Sherman Johnson, aged one year.

In this city, on the 27th ult., Miss Harriet Scott aged 19, daughter of Mr. Wm. Scott.

In this city, on the 27th ult. Mr. Chas. S. Scott (colored man) aged 29.

In North Killingworth, Mrs. Jane Hull, aged 59 years.

In Hartford, on the 12th ult Mrs. Julia P. Belden, aged 28.

In Hartford Mrs. Mary Ann Foster, aged 26 formerly of East Windsor.

At East Haddam, Mrs. Lucretia Champion, aged 76 years.

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